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the goal of the Christian life and of the corporate life of the church and of humanity. Jesus taught that tradition is not necessarily the truth. No compromise with evil is to be tried. Nature is fundamentally good and would be restored to goodness if there was a corporate repentance from all acquiescence in evil. The strength of man's corporate impulse of faith and loving kindness is the measure of God's power on earth. These are some of the leading ideas of the book. One may disagree with the author but one cannot help finding his book interesting. The title should, however, lead us to expect something more practical and less intellectualistic.

Popular Lectures on the Books of the New Testament. By A. H. Strong. Philadelphia: Griffith & Rowland Press, 1914. Pp. xxiii+398. \$1.00.

This book is a series of lectures delivered to a large Bible class. The style is racy and clear. The writer is conservative: he defends for instance the authenticity of II Peter. There are some loose statements: "the Logia of Jesus are said to have been written in Hebrew or Aramaic" (p. 125). We know that they would not have been written in Hebrew. We read elsewhere: "The Aramaic, or corrupted Hebrew, was the language of the common people, because that was the language of the original Scriptures" (p. 53). First, Aramaic was as old a language as Hebrew, if not older. Secondly, it is the language of a very small part of the Scriptures. Thirdly, we do not see why the language of the common people should be that of the Scriptures. It is not so even among ourselves. These isolated errors do not prevent the book from being useful and interesting: it shows how we have in the New Testament a living organism.

Sabbath Theology. By M. S. Logan. New York: New York Sabbath Committee, 1914. Pp. 451. \$1.50 (\$1.00 to ministers and church clubs).

This volume refutes Seventh-Day Adventists and other advocates of the Saturday as the Lord's day on their own grounds. There was great need of such a book; every church library ought to have a copy of it so that it might be lent to Christians shaken in their beliefs by Adventist missionaries. We must say, however, that Mr. Logan's book will not appeal very much to those who have accepted the modern views on the Bible. Such as it is it will be found unanswerable by those who believe in the literal inspiration of the Old and New Testaments. Mr. Logan shows for instance that the days of creation could scarcely be taken as days of twenty-four hours in view of the use of the word "day" in Gen. 2:4. Ad-

ventists admit that the twenty-four-hour creation-day theory contradicts nature, but they are no more defending the Bible than the church was, when it defended the theory that the earth was the center of the universe. The reason is that this theory is vital to their doctrine.

Pagan Prayers. By Marah E. Ryan. Chicago: McClurg & Co., 1914.

This is a collection of prayers taken from Indian American, Chinese, Persian, Sumerian, etc. The compiler used among others some rather antiquated works, which none but a specialist can use. The name Accadian taken by her either from Lenormant or from the *Records of the Past* has been abandoned; we now say Sumerian.

Die Voelker Altpalaestinas. By Otto Procksch. Leipzig: Hinrichs, 1914.

A short popular statement on the ancient races of Palestine. Some statements can at least be doubted, like the connection between the Rephaim (giants) and the Rephaim (shades in Sheol). These two words come from a different root, as is clearly shown by the cognate languages. On the whole, this pamphlet embodies the results of modern scientific research for the general reader.

Die Landesnatur Palästinas. Part II. By V. Schwöbel. Leipzig: Hinrichs, 1914. Pp. 52. M. 0.60.

This is part of a series of studies devoted to the land of the Bible. This number of the series concerns itself with the problem of the origin of the land in its present form, i.e., through what geological stages and surface modifications by wind and flood has the land of Palestine been brought to the state it is in today? It is thus a study of the land itself, with its watercourses, lakes, hills, and plains. The author has gone about his task with characteristic German thoroughness, and his methods seem to guarantee the value of his results.

The Divine Names in Genesis. By J. Skinner. New York: Hodder & Stoughton, 1914. Pp. viii+303. \$1.50.

This is a reprint of six valuable articles first published in the *Exposition* for 1913, with two new chapters added. The occasion for the publication is the fact that certain scholars, among whom Dahse and Wiener are the most prominent, have sought in the last two years to show that the argument for the composition of the Hexateuch, which grew out of the use of different divine names in the various parts of

the text, was not sound because the received Hebrew text does not represent the original usage of the names in question. The attack upon the validity of the Hebrew text is based upon the claim that the various recensions of the Greek text show that in many cases the names in the text upon which the Septuagint was based were different from the names now appearing in the corresponding Hebrew passages. Incidentally, it is rather edifying to find the champions of traditional orthodoxy leading in an attack upon the reliability of the Hebrew text of the Hexateuch. Professor Skinner, who completed the International Critical Commentary on Genesis in 1910, sets himself here the task of examining the claims of this new school of textual critics.

Professor Skinner brings to the task great diligence and adequate scholarship. He shows himself thoroughly at home in the principles and methods of textual criticism, and he has no difficulty in exposing the weaknesses of the new school of critics. He has met all of their attacks fairly and squarely and has carried off the honors of the day. The nature of the questions at issue makes the discussion necessarily complicated and detailed and none but the serious student need expect to understand it or derive benefit from it. But for such workers, the volume will stand as the standard reply to the latest attempt to discredit modern criticism.

Biblical Libraries—A Sketch of Library History

from 3400 B.C. to A.D. 150. By E. C. Richardson. Princeton: Princeton University Press, 1914. Pp. 252. \$1.25.

This is an ambitious book. The task undertaken involves familiarity with a long and varied period of the world's history. The term "biblical" is interpreted very liberally, thus making it possible to include some libraries that had little connection with biblical affairs. In so long a stretch, we can hardly expect that all the dates should be brought up to date; but Hammurapi is now known to have reigned from 2123 to 2081 B.C. Consequently, the sixth year of Sesostriis was not during that period and the 37 Bedouin who visited Egypt then cannot, on that ground at least, be identified with the Hebrews. The "biblical" lore of the author is not always adequate. Scholars will hardly agree that the ark of the covenant was after all only a bookcase, nor that "the greater part of Exodus, Leviticus, and Numbers can be readily divided up into the brief original documents." We expect librarians to be exact and careful; but the proofreading of this booklet is very bad; the punctuation in particular is most unsatisfactory. But anyone interested in the history of library development will find here a great deal of information for which he will be grateful.

History of the Hebrews: Their Political, Social, and Religious Development, and Their Contribution to World-Betterment. With maps and charts. By F. K. Sanders. New York: Scribner, 1914. Pp. xiii+367. \$1.00.

This volume is intended to serve as a textbook for classes willing to devote a year's study to Hebrew history at the rate of three recitations per week. The machinery or external method of the book is admirable. The chapters are subdivided into brief sections, in all 534 in number. These lend themselves readily to the assignment of material for preparation. Appendix I gives an outline of the whole history classified under one hundred headings. Appendix II gives a list of special readings definitely assigned section by section, so that the student may know where to find other reading upon any special topic. The choice of literature selected for reference is very good. Twenty-four maps and charts illustrate and illuminate the text. Lists of questions are frequently interspersed in the text which serve the student as a guide in review and come to the aid of the less effective class of teachers. The point of view and spirit of the volume are modern and the whole book is well adapted to the purpose of giving youths an intelligent survey of the course of Hebrew history. It would serve well as a guide to the study of that history by students in the latter part of a high-school or academy course and by those in the earlier half of the college curriculum.

The Son of Man. By A. C. Zenos. New York: Scribner, 1914. Pp. 137. \$0.60.

This volume of the "Short Course Series" contains seven studies on the different aspects of the redemptive ministry of Christ as the Son of Man, based on statements in the Gospel of Mark. It is only as humanity asserts itself in the world that it dominates brutal forces: the work of Jesus as the Savior of mankind is the highest manifestation of this universal principle. But redemption to be sure and adequate must be the work of one who is himself in no need of redemption. Dr. Zenos bears in mind these two aspects of the character of Christ; his book is very readable and helpful.

Live and Learn. By Washington Gladden. New York: Macmillan, 1914. Pp. 159. \$1.00.

This is a series of addresses on learning to think, to speak, to see, to hear, to give, to serve, to win, and to wait. Dr. Gladden's book is very practical and will not fail to interest not only the young people for which it is primarily meant but others who are no longer young. The style is racy and bright.